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to show us a PROMISE FROM GOD to let souls out of Purgatory in answer to our prayers. When he shows us such a promise, then we will offer such a prayer. Until he shows us such a promise (which, of course, he cannot do), he has no right to suppose that our opinions about prayer give any support to prayers for souls in Purgatory.

He says, that "no prayer that Catholics use denies the mercy of Christ, goes beyond or contrary to the promises of God, or repudiates the all-saving efficacy of the Redeemer's blood." In this we widely differ from him. We know that the Church of Rome not only allows, but encourages men to use prayers that offend in all these points. We ask his opinion of the following prayers:—"O Mary, thou hast to deliver me from Purgatory; thou hast to conduct me to Paradise;" "Open to us, O Mary, the gates of heaven, since thou hast the keys; nay, thou thyself art, as the holy Church calls thee, the gate of heaven." Will he tell us upon what promise of God these prayers are founded?

But we go further, and say, that all prayers for the relief of those supposed to be suffering in the flames of Purgatory do offend in all these points. First, such prayers are against the mercy of Christ. For why do souls suffer such tortures? Either those tortures are NECESSARY or not. If they be necessary, what is the necessity? We suppose all who believe in Purgatory will say, "it is necessary to make them fit for the enjoyment of heaven, for which they could not otherwise be fit." Now, if this were so, prayers that they should be excused such suffering would, simply, be prayers that they should not be made fit for heaven! All such prayers do, therefore, suppose that these sufferings are not necessary, but that these souls may be made fit for heaven without these sufferings. Well, then, what are these sufferings for, if souls can be fit for heaven without them? Is not this as much as to say that God tortures them for his pleasure, and not for their profit? Prayers to let them off the suffering necessarily imply this; and all such prayers deny the mercy of Christ. Secondly, all such prayers are contrary to, and go beyond the promises of God, until some one can show a promise from God to deliver souls out of Purgatory upon our prayers. Show us such a promise. Thirdly, all prayers which suppose that souls must needs be cleansed from sin, by being burned in the fire in Purgatory, do repudiate the all-saving efficacy of the Redeemer's blood, which St. John tells us "cleanseth us from ALL sin"—1 John i. 7, Douay Bible. If it be true that there be some sins that cannot be cleansed, except by being burned out in the fire for thousands of years, then it is false that the blood of Christ can cleanse from ALL sin. And does not this doctrine repudiate the all-saving efficacy of the blood of Christ? Strange that it should be the venial sins that the blood of Christ cannot save, and which only ages of burning can cleanse.

We do not follow our correspondent into the question whether Purgatory was held by the Fathers, because we have already shown, in this number, that it was not held in the Church for three hundred years. We refer him to our observations upon the letter of "Warner Christian Search."

Our correspondent seems to be satisfied that his prayers for souls in Purgatory are the same as St. Augustine's prayer for Monica. Now we will give him a simple method of trial, which will convince him of the contrary. Let him mark these words in St. Augustine's prayer—"I know that thou hast already done what I ask." These words are most suitable in St. Augustine's prayer, else he would not have put them into it. Now, let our correspondent take any prayer for getting souls out of Purgatory, which he himself or any other Roman Catholic uses, and let him put those words into that prayer, and see if the words do not turn the prayer into such nonsense, that he will be ashamed ever to use it with those words in it.

Will any one venture to furnish us (for publication) with a prayer for getting souls out of Purgatory, with those words of St. Augustine's prayer in it? If none will venture to commit such an absurdity, is it not clear that prayers for getting souls out of Purgatory must be totally different in their nature from St. Augustine's prayer for Monica? Until some one shall furnish us with such a prayer we shall decline to discuss further St. Augustine's prayer for Monica, as giving any authority for prayers for getting souls out of Purgatory.

SIR—I cannot allow the next number of your journal to issue without correcting the following misstatement of yours, which I find in the centre of the first column, page 71, of your present June number:—

"On this text (John v. 39.), however, Mr. Aylmer exercises his private judgment in a manner which many Protestants would not have courage to imitate; and, notwithstanding the authority of the Greek Fathers and the Irish Roman Catholic bishops, prefers the rendering—'Ye search the Scriptures.'"

I prefer no such thing; but, in my letter of the month of March last (see March number, page 35, first column), distinctly stated what, fearlessly of contradic-

tion, I now reiterate, that there is nothing in the original text of St. John to prove that the word corresponding to "search" is to be taken in the imperative, or the indicative mood. I do not mean to contend for either, as I maintain my interpretation applies equally to both. We, Roman Catholics, translate it imperatively, because most of the Fathers (though not all—St. Cyril, for instance) do so; but Protestants, who disregard tradition, have nothing but the text to guide them; and hence, as Parkhurst observes, some divines of the Church of England have declared for the indicative acceptance of the word.

I subjoin the correction of a few typographical errors which appear in the publication of my letter in this month's number, and remain, sir,

Your obedient, very humble servant,  
M. V. AYLMEY.

72, Lower Baginot-street,  
23rd June, 1852.

ERRATA.—Page 69, column 2, line 55 from top, for "without witnesses" read "without writings." Page 70, column 1, line 17 from top, for "No ways" read "always." Same page and column, 29th line from top, for Ephesians iv. "45" read "4 and 5." Same page and column, 18th line from bottom, for St. Mark "xi. 8" read "ii. 8." Same page and column, 8th line from bottom, for St. Matt. "28, 29" read "vii. 28, 29." Same page and column, last line, for 2 Cor. "x. 1" read "x. 8." Same page, middle of second column, for "convict" the Jew and Dissenter read "convert."

#### FARMING OPERATIONS FOR JULY.

From the Irish Farmers' Gazette.

THIS, in most districts, will be the principal month for cutting meadows and saving hay. We cannot too often impress on our readers the great necessity of preserving the saccharine and nutritious juices as much as possible, which consists in cutting the principal grasses when they are at prime, and before they begin to form woody fibre, tedding it out by hand immediately after the scythe, gathering it into windrows or lap-cocks before the dews begin to fall; to keep airing it, and increasing the size of the cocks gradually each day, so as to allow of the free expulsion and evaporation of the superabundant sap, and preserve the colour and concentrate the juices; to avoid, as much as possible, cutting in wet weather, or, at least, while the grass is saturated with rain; and to keep the ground constantly well raked up and clean, that it may have the advantage of the earliest sunshine and wind to evaporate it to dryness, it being impossible to save hay well if the ground it is to be spread out on be wet. Mowers always object to leave off cutting when it rains, as they find it much easier to cut when the grass is saturated with wet than when it is dry; but the owner suffers in the quality of the article and the expense of saving, as grass cut wet, if dry weather does not follow to allow of its being tedded out, soon gets yellow at the under side; but if cut dry, it keeps its colour much longer, if wet should come on before it can be tedded out. Meadows should be cut close to the ground, not only on account of the advantage received by the next crop, as the aftergrass never thrives well if not mown close, but the bottom portion of the grass weighs more heavily, and yields more in quantity than the upper parts. Plenty of hands should be engaged for haymaking, particularly in catching weather, as between times there will be various occupations to employ them profitably, particularly hoeing, weeding, and thinning the green crops, which come in now opportunely, and must be attended to; no time should be lost, after the hay is properly seasoned, in carrying and securing in ricks, instead of tramping it in field-cocks, by which much loss and waste in quantity and quality will be prevented.

Weeds will now be quickly springing up in every direction, and should be as quickly extirpated by hand and horse hoeing, &c., amongst the green crops, and by the scythe in the pastures and along the ditches and hedge banks, and docks and thistles pulled out of the corn crop; they make a large addition to the manure heap, and may be profitably used in bedding down the stock in the sheds and yards; but for such purposes they should be cut before flowering. If they are allowed to seed, they should be burned, as adding them to the manure or compost heaps will only tend to increase and perpetuate their species; and instead of lessening their numbers, multiply them, making their extirpation, year after year, more difficult.

Turnips.—The sowing of turnips should be finished off as early as possible in the month, and the hoeing and thinning of those already sown vigorously proceeded with. Swedes will require a distance apart of from 12 to 15 inches in good medium soil; and in deep, rich, sheltered aspects 18 inches apart. Dale's hybrid and Aberdeens, 12 inches; and the large, white, softer kinds, 9 to 10 inches apart. This is a good time to make up blanks by Swedes.

Mangel-wurzel and sugar beet should be thinned out to the same distances apart as Swedes, under the like circumstances; they will require grubbing and horse-hoeing between the rows, at least twice during the month, to keep the soil light and friable, which should

be repeated till the crop closes in so that further interference would be injurious. Blanks may now be made good by transplanting.

Carrots and Parsnips should be horse and hand hoed, and, if forward, for the last time by the end of the month, previous to which they should be carefully looked over, and if more than one plant has been left at the proper distance, it should be removed, and all such plants produced from seeds which have vegetated since the last thinning should be removed also.

Rape should be hoed and singled out as soon as sufficiently high, and before they begin to have the effect of drawing each other up weakly; they may be left at 10 to 12 inches apart, every way, giving the crop on the richest soil the largest space.

Chicory.—Continue cleaning and hoeing between the plants, till the crop closes so much as to be injurious to trespass through it.

Potatoes, if planted early, cannot be gone through henceforth without injury; but if the stalks will admit of it, giving them a final earthing with the double mould-board plough will be of service.

Peas and Beans, in early localities, and if sown early, may be ready for harvesting by the end of the month. The peas may be mown, or cut with a hook, and rolled into bundles, left to dry, and turned over daily, till ready to carry and stook. The beans are best cut with a hook, and tied into small sheaves with straw bands, and set up to dry in stooks, and when dry enough they should be carried and stacked.

Bere will be ready for harvesting some time in the month; it should be cut before it is dead ripe, and bound and stooked immediately. This is a crop that comes away so early as to admit of a stolen crop of stone turnips or rape to be taken off profitably.

Flax should be pulled as soon as ready, which will be when the seed pods are changing from a green to a brown colour, and the stalk has become yellow for about two-thirds of its height; but if any of the crop is lying or lodged, it should be pulled at once, and kept by itself. If the crop is uneven in length, the longest must be pulled first, and kept separate from the secondary growth; but if there is not much of the latter quality, it will not be worth the expense of pulling it. The flax, as it is pulled, should be kept even at the root ends, like a brush, and if intended to be rippled in the field, which is the most approved practice, the handfuls as they are pulled should be laid across each other diagonally, to be ready for rippling. The apparatus is very simple. The ripple consists of a row of iron teeth screwed into a block of wood, and may be made by any handy blacksmith.\* It is to be taken to the field, where the flax is being pulled, and screwed down to the centre of a nine-feet plank, resting on two stools. The rippers may either stand or sit astride at opposite ends. They should be at such a distance from the comb as to permit of their striking it properly and alternately. A winnowing-sheet must be placed under them, to receive the bolls as they are rippled off; and then they are ready to receive the flax just pulled, the handfuls being placed diagonally, and bound up in a sheaf. The sheaf is laid down at the right hand of the rippler, and untied. He takes a handful with one hand, about six inches from the root, and a little nearer the top with the other. He spreads the top of the handful like a fan, draws the one-half of it through the comb, and the other half past the side; and, by a half-turn of the wrist, the same operation is repeated with the rest of the bunch. Some, however, prefer rippling without turning the hand, giving the flax one or two pulls through, according to the quantity of bolls. The flax can often be rippled, without being passed more than once through the comb. He then lays the handfuls down at his left side, each handful crossing the other, when the sheaf shall be carefully tied up and removed. The object of crossing the handfuls so carefully, after rippling, when tying up the bolls for the steep is, that they will part freely from each other when they are taken to spread out on the grass, and not interlock, and be put out of their even order, as would otherwise be the case. If the weather be dry, the bolls should be kept in the field, spread on winnow-cloths, or other contrivance for drying; and, if turned from time to time, they will win. Passing the bolls first through a coarse riddle, and afterwards through fanners, to remove straws and leaves, will facilitate the drying. If the weather be moist, they should be taken in-doors, and spread out thinly and evenly on a barn floor, or on a loft, leaving windows and doors open, to allow a thorough current of air, and turned twice a day. When nearly dry, they may be taken to a corn-kiln (taking care not to raise it above summer heat), and carefully turned until no moisture remains. By the above plan of slow drying, the seed has time to imbibe all the juices that remain in the husk, and to become perfectly ripe. Flax ought not to be allowed to stand in the field, if possible, even the second day; it should be rippled as soon as pulled, and carried to the water as soon as possible, that it may not harden.

\* The best ripples are made of half-inch square rods of iron, placed with the angles of iron next the rippers, 3-16ths of an inch asunder at the bottom, half-an-inch at the top, and eighteen inches long, to allow a sufficient spring, and save much breaking of flax. The points should begin to taper three inches from the top.

**WATERING.**—This process requires the greatest care and attention. River water is the best. If spring water has to be used, let the pond be filled some weeks, or months, if possible, before the flax is put in, that the sun and air may soften the water. That containing iron or other mineral substances should never be used. If river water can be had, it need not be let into the pond sooner than the day before the flax is to be steeped. The best size of a steep-pool is twelve to eighteen feet broad, and three one-fourth to four feet deep. Place the flax loosely in the pool, in one layer, somewhat sloped, and in regular rows, with the root end underneath; the tie of each row of sheaves to reach the roots of the previous one; cover with moss sods, or tough old lea sods, cut thin, laid perfectly close, the sheer of each fitted to the other. Before putting on the sods, a layer of rushes or ragweeds is recommended to be placed on the flax, especially in new ponds. As sods are not always at hand, a light covering of straw may do, with stones laid on it, so as to keep the flax just under the water; and, as the fermentation proceeds, additional weights should be laid on—to be removed as soon as the fermentation ceases, so as not to sink the flax too much in the pool. Thus covered, it never sinks to the bottom, nor is affected by air or light. A small stream of water, allowed to run through a pool, has been found to improve its colour. In this case, if the pools are in a line, the stream should be conducted along the one side, and run into each pool separately, and the water of each pool run off, along the opposite side, in a similar manner. It will be sufficiently steeped, in an average time, from eight to fourteen days, according to the heat of the weather and the nature of the water. Every grower should learn to know when the flax has had enough of the water, as a few hours too much may injure it. It is, however, much more frequently under-watered than over-watered. The best test is the following:—Try some stalks of average thickness, by breaking the *shove*, or woody part, in two places, about six or eight inches apart, at the middle of the stalk; catch the broken bit of wood, and if it will pull freely out, downwards, for that length, without breaking or tearing the fibre, and with none of the fibre adhering to it it is ready to take out. Make this trial every six hours, after fermentation subsides, for sometimes the change is rapid. Never lift the flax roughly from the pool, with forks or grapes, but have it carefully handed out on the bank, by men standing in the water. It is advantageous to let the flax drain twelve to twenty-four hours, after being taken from the pool, by placing the bundles on their root ends, close together, or on the flat, with the slope; but the heaps should not be too large, otherwise the flax will be injured by heating.

**SPREADING.**—Select, when possible, clean, short, thick pasture ground for this operation; and mow down and remove any weeds that rise above the surface of the sward. Lay the flax evenly on the grass, and spread thin and very equally. If the directions respecting rippling have been attended to, the handfuls will come readily asunder, without entangling. Turn it two or three times when on the grass (with a rod about eight feet in length, and an inch and a half in diameter), that it may not become of different shades, by the unequal action of the sun, which is often the case, through inattention to this point. Turn it when there is a prospect of rain, that the flax may be beaten down a little, and thus prevented from being blown away.

**LIFTING.**—Six to eight days, if the weather be showery, or ten to twelve, if it be dry, should be sufficient on the grass. A good test of its being ready to lift is, to rub a few stalks from the top to the bottom; and, when the wood breaks easily, and separates from the fibre, leaving it sound, it has had enough of the grass. Also, when a large proportion of the stalks are perceived to form a *bow and string*, from the fibre contracting and separating from the woody stalk. But the most certain way is, to prove a small quantity with the handbreak or in a flax-mill. In lifting, keep the lengths straight, and the ends even, otherwise great loss will occur in the rolling and scutching. Let it be set up to dry for a few hours, and afterwards tie it up in small bundles; and, if not taken soon to be scutched, it will be much improved by being put up in small stacks, loosely built, with stones or brambles in the bottom, to keep it dry, and allow free circulation of air. Stacks built on pillars would be the best.

**DRYING,** by fire, is *always* most pernicious. If properly steeped and grassed, no such drying is necessary; but to make it ready for breaking and scutching, exposure to the sun is sufficient. In some districts, it is put to dry on *kilas*, in a damp state, and is absolutely burned before it is dry, and the rich, oily property of the flax is always greatly impaired.

**THE COURTRAI SYSTEM.**—This is the mode in which flax should be saved for steeping on Schenck's hot-water system. It requires to be very carefully done, as inattention will reduce the value of the straw, and yield inferior fibre. The flax stems should be put together in bunches, about one-half larger than a man can grasp in one hand, spread a little, and laid on the ground in rows after each puller; the bunches laid with tops and roots alternately, which prevents the seed-bolls from sticking

to each other in lifting. It should be stooked as soon after pulling as possible, and never allowed to remain over night unstooked, except in settled weather. The stooking should go on at the same time as the pulling, as, if flax is allowed to get rain while on the ground, its colour is injured. A well-trained stooker will put up the produce of a statute acre, or more, in good order, in a day, with two boys or girls to hand him the bunches. The flax should be handed with the tops to the stooker. The handfuls, as pulled, are set up, resting against each other—the root ends spread well out, and the tops joining like the letter A. The stooks are made eight or ten feet long, and a short strap keeps the ends firm. The stooks should be very narrow on the top, and thinly put up so that they may get the full benefit of the weather. In six or eight days, at most, after being pulled, the flax should be ready for tying up in sheaves of the size of corn-sheaves. It is then ricked, and allowed to stand in the field until the seed is dry enough for stacking. To build the rick, lay two poles parallel on the ground,

about a foot asunder, with a strong upright pole at each end. The flax is then built, the length of a sheaf in thickness or breadth. The bottom poles should be laid north and south, so that the sun shall get at both sides of the rick during the day. In building, the sheaves should be laid tops and roots alternately, built seven to eight feet high, and finished on the top by laying a single row of sheaves lengthwise, or across the others, and then another row as before, but with the tops all the same way, which gives a slope to throw off rain, and finished by putting on the top a little straw, tied with a rope. In this way, if properly built, it will stand secure for months. It can be stacked at leisure, or put in a barn, the seed taken off during the winter, and the flax steeped in the following May; or it may be kept stacked, without receiving any injury, for two or three years, or even longer.

**Paring and Burning.**—Proceed vigorously with the paring and burning of mountain and waste land, that it may be sown with rape as early as possible.

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